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subject the opinions expressed in this essay to a searching investigation because I, in common with so many others, have a high regard for M. Friedmann's achievements in all fields connected with the history and elucidation of Jewish literature.

LUDWIG BLAU.

Budapest.

RATNER'S "SEDER OLAM RABBAH."

סדר עולם רביה, *Die grosse Weltchronik. Nach Handschriften und Druckwerken herausgegeben und mit kritischen Noten und Erklärungen versehen*, von B. RATNER. (Wilna, 1897.)

I NOTICED some time ago in this QUARTERLY (*J. Q. R.*, VII, 348) the excellent introduction by Herr Ratner. I am happy to see now the text of this ancient chronicle, edited by the same author, with the variants of the MSS. and quotations from Talmudic literature. These supply the variations of the Munich MS. of the Talmud, which we could not furnish for the text of the *Seder Olam* in the *Mediaeval Jewish Chronicles*, II, pp. 26-67. Herr Ratner has thus filled up a lacuna, besides adding many quotations from printed books, bearing upon our subject. I should have liked to see a table of abbreviations of the titles of the works quoted, which many readers will find a difficulty in deciphering, more especially as Ratner's work will remain for a long time the standard edition. Perhaps a table of abbreviations might be published separately.

BACHER'S "EXEGESIS OF MAIMONIDES."

Die Bibellexegese Moses Maimuni's, von Prof. Dr. WILHELM BACHER, Budapest, 1896. (Jahresbericht der Landes-Rabbinerschule, 1895-1896.)

PROF. BACHER is indefatigable; his minimum yearly production is a volume of essays or the equivalent. The present monograph of 176 pages is an instalment of the programme for the year 1891-1892, with the title of *Die Bibellexegese der jüdischen Religionsphilosophen des Mittelalters vor Maimuni*. Both are interesting by themselves, as well as separately; it is to be hoped that it will be continued some other time, so as to have the subject complete. Our author is well known for accuracy in his statements, depending on texts and expanding them until the meaning comes forth by itself. He calls as his witnesses the very words of Maimonides, be it in Arabic or in Hebrew, for Prof. Bacher is master of both languages. By this learned method Maimonides' exegesis, if we may call it so, becomes